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Political Participation of Tribal Women in Panchayati Raj System: A Study of Paikmal Block of Bargarh District in Odisha

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Abstract

Political Participation of women is broader than their participation in the electoral and administrative process. It is not only related to 'Right to Vote' but at the same time relates to participation in decision making process, political activities, political consciousness, etc. Political participation of tribal women in Panchayat raj institution in their process political participation and empowerment in PRIs. It analyses the effectiveness of tribal women's political participation in PRI affairs and their ability of political participation in a most tribal populated. Women particularly, the tribal women have been marginalized, subjected to various exploitation and sufferings, women in general and rural women in particular are a bundle of all disadvantages. In spite of various constitutional provisions are made and legal measures are provided for protecting their interests, they are still subjected to exploitation. Therefore, the main objectives of this research is find out the extent to which the tribal women involve themselves in the political process. This paper examines the level of political participation of tribal women in panchayatraj institution activities and people awareness about creating sustainable panchayatraj institution for their better participation. The tribal's since ages have living within their environment and any disputes; disagreement was decided and settled by themselves. Especially, the 73rd and 74th Constitutional Amendment Acts provide for an opportunity for women's entry into political spheres especially tribal women.

Keywords-1 Constitutional provisions,2 Educational Level elected Tribal Women,3 Livelihood Tribal women

Introduction

Political Participation assumes more importance in a democracy, as democracy means the people's government and the very basis of democracy depends on the involvement of people in the decision making process. Democracy presupposes that the ultimate power belongs to people and the people are entitled to determine how they want to be governed and thus, the country's governance should be carried out according to their will. The rulers are expected to carry out the dictates of people as the people take part in the governance of the country through their political participation. Through their participation people transfer their decision making power to the rulers, but retain their power to protest. Through they select the rulers to take decisions on their behalf, they also oppose when the decisions are not taken according to their will.

The Constitution in its various provisions provides for socio-economic-political justice to all, irrespective of any caste, creed, sex, religion or such other considerations. At the same time, it maintains that the can provide special amenities to the backward and the neglected people for their speedy improvement. It has given directions to the government to adopt suitable policies to give better scope to the subjugated sections of society for removing their backwardness as early as possible. The Constitution provides for equal treatment of all citizens, but simultaneously makes provision for special treatment of the neglected.

Among the neglected and backward communities in the country, the tribal people of India deserve special attention. They are considered to be the aboriginals or India who have remained outside the mainstream of the socio-economic-political process of the country. Since time immemorial, they have been neglected and their condition has not improved even so many years after independence. The tribal communities are still regarded as socially and economically disadvantaged people. They have been marginalized in the political field. The relegation of the tribal people in the decision making process has been a disturbing fact and worried the planners, policy executors, social activists, academicians and other interested persons in tribal issues.

Thus , the need for participation of the tribal people in the political field has its own importance. It is highly desirable that the tribal people become interested in the political affairs of the country and enter the mainstream of political process to make the democratic system more broad based and successful.

The existing literatures on the specific field by many academic and planners state such as Sinha (1986) Pai (1998) Arora and Hooja (2009), Panda (2010), Naik(2016), Political Participation , local governance management and empowerment of Tribal's. Basu (1994) Observed that tribal participation in local administration could be a tool by autonomous forces for a broad comparison of the administrative set-up. As strong tradition of self governance in tribal areas, PRIs should play a vital role in the effective management of development through effective participation. He preferred mixed traditional and elective bodies to promote tribal development. Bose (1997) highlighted on the tribal participation in tribal's social life. So that within a relatively short time, they can come to the mainstream of political and economical life through participation. Prasad (1988) has revealed in his papermaking a global comparison of the policies,

programmes and constitutional provisions adopted for the tribal's in India, the methods are unmatched. The political leaders in post-Independence India have abandoned the ideals and values enshrined in the Constitution of India. Nambiar (2001) noted the difference activities of Gram Sabha. Most of women reported that they were not informed or invited to the meetings. Some were reluctant to participate in meetings in the presence of elder members. Ramya (2014) writes that elected women participating in meetings provided the opportunity to express their views on important issues and make efforts to meet the needs and demands of the people of their area. However, high proportion of tribal women representatives rarely attended the general meetings of PRIs as they were busy with the family work. Surprisingly, most of them were represented by their husbands in the meetings; some of tribal women representatives either always or often addressed the grievances of people who approached them directly. Some of tribal women representatives depend on their husband or family members to help the people and finally some of women representatives rarely met the Panchayati Raj officials because their husbands and relatives are reluctant to do so. Weidner (1986) states that for smooth management public goods and good administration, local administration is considered as an integral part of the political process.

Concept of political participation

Democracy for its success as a form of government needs active participation of members of the system. It means that the success of democratic process depends on the active participation of its members in the planning and the implementation of decisions. Political participation refers to a voluntary act of the individual in involving himself with the socio-political activities of his political system. Political participation varies according to the form of political system. It is the highest in the liberal democratic country.

Through political participation members of a society play their role in the selection of rulers and in the formation of public policy. Through this process a close relationship is established between authorities and the people. To ensure people's participation democratic institutions must encourage people's active participation starting from the lowest practicable level. To increase the participation of the common people in the democratic governance, India, the largest democracy on the world, adopted a Panchayati Raj system.

The approach to tribal issues has experienced a shift from protection, welfare and development to participation and empowerment in the last decade of the twentieth century. This was possible due to the enactment of the Panchayati Raj Nagara Palika Act of 1992 through the 73rd and 74th Constitution amendments. It contains special provisions for increased participation of scheduled tribes through reservation of seats in the three tiers of Panchayati Raj institutions.

Tribal women

Theoretically, the low status of women is accepted even in case of many tribal societies, exception being matrilineal communities. Like those of caste Hindu women the tribal females, in immediate response, are rated lower to men. But in practice the tribal women enjoy comparatively more freedom and are devoid of many constraints imposed on women in non-tribal societies. Tribes in transition, however, stand somewhere in between. The traditional tribal norms are somewhat liberal to

womanhood. But then the last influenced by the formal legislations are the tribal women. Most of them continue to live in their customary style including position and behavior. Though she leads a hard life, the tribal women enjoy far more freedom than her caste counterpart. She can roam about freely, visit markets or friends, cut joke with them without more of reservations and is usually free to select her mate.

Constitutional provisions and policies

During the post-Independence period many States in India enacted legislation to constitute Panchayati Raj Institution (PRIs) in accordance with Article 40 of the Indian Constitution in the Directive Principle of State Policy. This Article states that the State should take steps to organize village Panchayat and provide them with such power and functions so as to enable them to function as units of local self-government. But the PRIs in many States were not uniform in structure and functions and they failed in many instances to acquire the status and dignity required for viable and responsive people's institutions due to absence of regular elections, delayed supersession and inadequate representation of women and weaker sections and insufficient devolution of power and lack of financial resources. The important committees were Balwant Ray Mehta Study Team (1957), Asok Mehta Committee (1977), G.V.K Rao Committee (1985) and L.N Singhvee Committee (1986). All these committees recommended the need to evoke local initiatives and participation..

Article 15(3) to the Constitution of India empowers State to make special provisions for women. This constitutional mandate is recognition of the fact that women in India need to be empowered socially and economically so as to ensure their full participation in social, economic and political activities of the country. However, to make use of potential of women and also to empower them, 73rd Amendment Act 1992 (73rd CAA) first time provided one-third reservations for women in Panchayati Raj Institution (PRIs) and thus ushered a new era of women's participation in local governance in India. The Constitutional amendment further lays down in Article 243-D (1) that seat shall be reserved for the SCs and STs Tribes in every Panchayat. The number of seats reserved for the Scheduled Castes and Scheduled Tribes women would be allotted by rotation to different constituencies in a Panchayat .

Area of study

Bargarh district is located on the western part of Odisha State. The district administration is connected with the state headquarters, Bhubaneswar. It is situated 370 km way from state headquarters. The district Magistrate is the highest authority in the district for maintenance of law and order in the district. Although the officials of other department in the district are under the immediate charge of their respective Heads of departments, the district Collector exercises general supervision over them.

The district have two sub-divisions, namely Bargarh and Padampur. The sub-division are under the charge of a sub-Collector and they are bridge between the district administration and the general administration, maintenance of law and order and implementation of developmental programmes. For revenue administration, the district has been divided into 12 Tahasils, namely-Paikmal, Padampur, Sohela, Barpali, Bheden, Bargarh, Bhatli, Attabira, Gaisilet, Bijepur, Ambhabona and Jharbandh. The Tahsil is kept in the charge of a Tahasildar. For the maintains of law and order, the district has been divided into fifteen police stations, namely, Paikmal, Jharbandh, Padampur, Gaisilet, Melchhamunda,

Sohela, Bijepur, Barapali, Bheden, Bargarh, Bargarh Sadar, Bhatli, Ambabhona and Attabira. (Census of India-2011).

The area select for this study is Paikmal Block briefly abbreviated as Bargarh District in Odisha. Paikmal block had total population is 91,916 out of which urban population is 0 while rural is 91,916 (as per census 2011). Total tribal population of 35,209 male 17,525 and female is 17,684 (Census of India 2011). The scheduled tribes are tribes notified under article of constitution.

Objectives

The objectives of the present study is to find out:

- The nature and extent of political participation of the tribal women.
- The extent of the level of awareness of the tribal women in local areas.
- What is the influence of education upon their level of political participation?
- What are the problems faced by the tribal women in rural areas.

Methodology

The study will be conducted in Bargarh District of Paikmal Block, one of the tribal populated block among the 12 block of the district of Bargarh in Odisha. The study on both primary and secondary data. The primary data was collected from 90 respondents from, local representatives, sarpanch, ward members, Local women, and senior citizens. Both elected and general public belonging to tribal community of Paikmal Block in Bargarh district. The primary data was collected through structural questionnaires by applying a simple random sampling method. The secondary data comprised various references with already published and unpublished sources relating to tribal and Constitutional Amendment, books and websites for the review purpose.

Sample

Universe of the study constitutes one blocks, 6 GPs, I have selected 90 samples from respondents. For a greater representation of the universe, a multi-stage stratifies random sampling has been adopted. The procedure is as follows:

In the first stage, Bargarh district has been selected on the point of Western Odisha Development Council (WODC) area and on the basis of development indicators such as education, infrastructure, literacy and political participation of tribal women in Panchayat Raj. In the second stage, 6 gram panchayats has been selected with purposefully and concentration to high tribal population such as the Badikata, Bukuramunda, Mandiadhapa, Paikmal, Palsada, Lakhamara,. In the third stage, Six Gram Panchayats from this block have been selected on the basis of development indicators such as education, infrastructure, literacy, and tribal population. In the fourth stage, key informants like local representatives, of local women, senior citizens, sarpanch, ward member and local people are selected respectively.

Discussions

Importance of the political participation tribal women in Panchayat Raj system is the major issue for the tribal people. It is also very much necessary that political participation tribal women mostly

required. In this part interpretation and analysis has made on specific them. The data codified and tabulated from the sample Gram Panchayats is the Paikmal Block in Bargarh District. Data representation on political participation in tribal women.

Table 1: Age of the Respondent

Age	Frequency
20-25	5 (10.00)
26-30	5 (10.00)
31-35	10 (20.00)
36-40	15 (30.00)
41-45	30 (60.00)
46-50	25 (50.00)
Total	90 (30.00)

Source: Field Survey

Age is an important social variable; especially in a traditional society like that of the universe of study age gives an added advantage as the aged are normally respected. With age a person normally acquires more resources which may be helpful to gain advantage in different respects. Moreover, it is also necessary to know people of which age group dominate the political field at the grassroots level. Table 1 depicts the age of the respondents that out of the 90 elected representatives 10 (5) percent respondents were age group of 20-25 years of old, 10 (5) percent were age group of 26-30 years of old, 20 (10) percent respondents were age group of 31-35 years old, those who are 20-35 years of old age which indicates entry of young generation in panchayatiraj system. 30 (15) percent respondents were age group of 36-40 years old, 60 (30) percent respondents were age group of 41-45 years old, and 50 (25) percent respondents were age group of 46-50 years old. Those who are 45 years of age and above but have crossed 50 years of age which indicates entry of the middle young age generation in panchayatiraj system.

Table 2: Sub-Tribes of Respondents in Selected Area

Sub-Tribes	Frequency
Binjhal	35 (70.00)
Gonda	30 (60.00)
Kandha	10 (20.00)
Kuda	10 (20.00)
Soura	25 (50.00)
Toal	90

	(180.00)
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Source: Field Survey

Table 2 : depicts the sub tribe of the respondents. Out of the 90 respondents 70 (35) percent are from Binjhal tribe, 60 (30) percent are from Gonda tribe, 20 (10) percent are from Kandha tribe, 20 (10) percent are from Kuda tribe and 50 (25) percent are from Soura tribe. Munda are the dominate tribe in this district and also, they are quite well aware about the local politics in the district.

Table 3: Distribution of elected Tribal Women Sample Area with their marital Status

SI.No	Sample Area	Married	Unmarried	Total
1	Badikata GP	10 (66.67)	5 (33.33)	15 (100.00)
2	Bukuramunda GP	12 (80.00)	3 (20.00)	15 (100.00)
3	Mandiadhipa GP	10 (66.67)	5 (33.33)	15 (100.00)
4	Paikmal GP	13 (86.67)	2 (13.33)	15 (100.00)
5	Palsada GP	12 (80.00)	3 (20.00)	15 (100.00)
6	Lakhamar GP	10 (66.67)	5 (33.33)	15 (100.00)
	Total	67 (74.44)	23 (25.56)	90 (100.00)

Source: Field Survey

Marital status does play an important role in political participation. It is suggested that marriage provides certain stability in life which helps in greater political involvement. Association with the husband or link with his name also sometimes influences the political fortune of a woman. Often it is seen that wife automatically gains the political capital of her husband. Sometimes after the death of her husband she succeeds her husband in the political field. Following table 3: reveals the marital status of elected tribal women that out of the total 90 respondents 66.67 percent are married and 33.33 percent are unmarried. Block wise data indicates that highest 86.67 percent married noticed in Paikmal GP and highest 33.33 percent unmarried noticed in Bdikata, Lakhmara, Mandiadhipa GP . Married elected tribal women have played multiple roles that are they have to look after their home works and also as representative for the people they have to look after the wards, panchayat works. It indicates that unmarried women can perform better than married in panchayatiraj system

Table 4: Educational Level elected Tribal Women in Selected Area

SI. No	Sample Area	Primary	Middle	Secondary	Higher Secondary	Graduate	Total
1	Badikata GP	5 (33.33)	0 (0.00)	5 (33.33)	4 (26.67)	1 (6.67)	15 (100.00)
2	Bukuramunda GP	4 (26.67)	2 (13.33)	5 (33.33)	3 (20.00)	1 (6.67)	15 (100.00)
3	Mandiadhipa GP	4 (26.67)	3 (20.00)	3 (20.00)	3 (20.00)	2 (13.33)	15 (100.00)
4	Paikmal GP	6 (40.00)	0 (0.00)	3 (20.00)	4 (26.67)	2 (13.33)	15 (100.00)
5	Palsada GP	7 (46.67)	1 (6.67)	3 (20.00)	3 (20.00)	1 (6.67)	15 (100.00)
6	Lakhamar GP	6	0	3	4	2	15

		(40.00)	(0.00)	(20.00)	(26.67)	(13.33)	(100.00)
	Total	32 (35.56)	6 (6.67)	22 (24.44)	21 (23.33)	9 (10.00)	90 (100.00)

Source: Field Survey

In case of elected tribal women, education is most important to par with other representatives during meetings and discussions. It is evident from below table 4: that highest educational qualifications of elected tribal women are Primary class that is 35.56 percent, followed by 24.44 percent have Secondary qualification which create problem to participate in panchayatiraj system, 23.33 percent have higher secondary level education, 6.67 percent have middle education and 10 percent are graduate.

Table: 5 **Livelihood Tribal women in selected area**

SI.No	Sample Area	Agriculture Activities	Agricultural Labour activities	Petty Business	Non-Agricultural activities	Total
1	Badikata GP	8 (53.33)	4 (26.67)	2 (13.33)	1 (6.67)	15 (100.00)
2	Bukuramunda GP	7 (46.67)	5 (33.33)	2 (13.33)	1 (6.67)	15 (100.00)
3	Mandiadhipa GP	8 (53.33)	4 (26.67)	3 (20.00)	0 (0.00)	15 (100.00)
4	Paikmal GP	7 (46.67)	5 (33.33)	3 (20.00)	0 (0.00)	15 (100.00)
5	Palsada GP	8 (53.33)	5 (33.33)	2 (13.33)	0 (0.00)	15 (100.00)
6	Lakhamara GP	8 (53.33)	4 (26.67)	3 (20.00)	0 (0.00)	15 (100.00)
	Total	46 (51.11)	27 (30.00)	15 (16.67)	2 (2.22)	90 (100.00)

Source: Field Survey

Table 5 depicts GP-wise economic activity of the elected tribal women. As seen people of Badikata GP engaged in agricultural activity, of the 15 respondents in Badikata GP 53.33 percent depends directly on agriculture and 6.67 percent depends on non-agricultural activity. There are 13.33 percent each depends business and 26.67 percent depend agricultural labourers. In other GP namely Mandiadhipa, Palsada, Lakhamara are 53.33 percent each engaged in agriculture activity and in Bukuramunda GP and Paikmal GP , 46.67 percent depends on agriculture. Agricultural labourers are found in all GP. In Mandiadhipa GP , Paikmal GP and Lakhamara GP highest number of people are engaged in petty business that 20 percent and 13.33 percent each in Badikata, Bukuramunda,Palsada There are people who are also earning their livelihoods by non-agricultural activities.

Table: 6 **Affiliations with Political Parties of PRI Members**

SI.No	Sample Areas	BJD	BJP	Congress	Total
1	Badikata GP	8 (16.00)	4 (8.00)	3 (6.00)	15 (30.00)
2	Bukuramunda GP	10 (20.00)	3 (6.00)	2 (4.00)	15 (30.00)
3	Mandiadhipa GP	12 (24.00)	2 (4.00)	1 (2.00)	15 (30.00)

4	Paikmal GP	15 (30.00)	0 (0.00)	0 (0.00)	15 (30.00)
5	Palsada GP	10 (20.00)	3 (6.00)	2 (4.00)	15 (30.00)
6	Lakhamara GP	15 (30.00)	0 (0.00)	0 (0.00)	15 (30.00)
	Total	70 (23.33)	12 (4.00)	8 (2.67)	90 (30.00)

Source :- Field Survey

In present study, each member tries to affiliation with a party so that they can protect their position. Political party elections camping. It was see in the Paikmal Block Bargarh District that highest number of PRIs are BJD Candidates. Table :6 Reveals that in Badikata GP out of the 15 elected members 16 percent are Biju Nanata Dal candidates and 6 percent member affiliation with congress and 8 percent members affiliated with Bharatiya Janata Party. Similarly in Bukuramunda, Mandiadhupa, Paikma, Palsada, Lakhamara 20 percent elected members for PRIs was from Biju Janata Dal. Indicates that out of the total 90 elected members. 2.67 percent are affiliated with congress and 4. Percent elected tribal women are affiliated with Biju Janata Party. They are sarpanch, Ward members, in trustingly, in over whelming elected member in PRIs that is 23.33 percent members belong to BJD party.

Table: 7 **Process of entered into Politics**

Sl.No	Sample Areas	Family Insist	People demanded	Reserve Seat	Self Interest	Total
1	Badikata GP	2 (13.33)	3 (20.00)	6 (40.00)	4 (26.67)	15 (100.00)
2	Bukuramunda GP	3 (20.00)	3 (20.00)	5 (33.33)	4 (26.67)	15 (100.00)
3	Mandiadhupa GP	3 (20.00)	3 (20.00)	6 (40.00)	3 (20.00)	15 (100.00)
4	Paikmal GP	4 (26.67)	2 (13.33)	6 (40.00)	3 (20.00)	15 (100.00)
5	Palsada GP	3 (20.00)	4 (26.67)	6 (40.00)	2 (13.33)	15 (100.00)
6	Lakhamar GP	2 (13.33)	4 (26.67)	5 (33.33)	4 (26.67)	15 (100.00)
	Total	17 (18.89)	19 (21.11)	34 (37.78)	20 (22.22)	90 (100.00)

Source :- Field Survey

Table 7 indicates tribal women participation and interest in politics .According to process of entered in politics, data reveals that 37.78 percent tribal women representatives remarked that they are elected as their seats was reserved, followed by 21.11 percent tribal women representatives remarked that they were demanded by people to participate in election, 22.22 percent tribal women representatives remarked that they are elected with their self-interest and 18.89 percent women representatives remarked that they are insisted by their family members.

Table: 8 **Perceptions on Participation in PS Meetings**

SI. No	Sample Respondents	Ever Participate	Other members Respond your words	Discussion made Smoothly	Accept your Suggestions	No Response	Total

1	Local Women	5 (20.00)	4 (16.00)	4 (16.00)	3 (12.00)	9 (36.00)	25 (100.00)
2	Local Representatives	5 (25.00)	2 (10.00)	4 (20.00)	3 (15.00)	6 (30.00)	20 (100.00)
3	Sarpanch	6 (60.00)	1 (10.00)	0 (0.00)	0 (0.00)	3 (30.00)	10 (100.00)
4	Senior Citizen	5 (25.00)	0 (0.00)	0 (0.00)	0 (0.00)	15 (75.00)	20 (100.00)
5	Ward Members	10 (66.67)	1 (6.67)	0 (0.00)	0 (0.00)	4 (26.67)	15 (100.00)
	Total	26 (28.89)	8 (8.89)	8 (8.89)	6 (6.67)	42 (46.67)	90 (100.00)

Source :- Field Survey

Table: 8 depicts perception on participation in Panchayat Samiti Meeting reveals that 20 per cent local people were participated in Panchayat Samiti meeting, 16 per cent have reported that other member were responded their words, 16 per cent have reported that discussion were made smoothly, 12 per cent have reported that their suggestion in meetings were accepted and 36 per cent were no response. Among local representatives, perception on participation of PRI in Panchayat Samiti Meeting reveals that 25 per cent local people were participated in Panchayat Samiti meeting, 10 per cent have reported that other member were responded their words, 20 per cent have reported that discussion were made smoothly, 15 per cent have reported that their suggestion in meetings were accepted and 30 per cent were no response.

Among Sarpanch, Perception on participation in Panchayat Samiti Meeting reveals that 60 percent were participation in Panchayat samiti meetings, 10 percent have reported that other member were responded their words, 30 percent have reported no response. Among senior citizen 25 percent have reported participation Panchayat samiti meetings. 75 percent were no response 66.67 percent wards members were participated in Panchayat samiti meetings, 6.67 percent have reported that other member were responded their words, 26 percent were no response.

Table :9 **Reasons for Non-Participation in PS Meetings**

SL. No	Sample Respondents	Lack of Coordination	No Importance	No time	Total
1	Local Women	15 (75.00)	1 (5.00)	4 (20.00)	20 (100.00)
2	Local Representatives	15 (75.00)	2 (10.00)	3 (15.00)	20 (100.00)
3	Sarpanch	12 (80.00)	3 (20.00)	0 (0.00)	15 (100.00)
4	Senior Citizen	15 (75.00)	0 (0.00)	5 (25.00)	20 (100.00)
5	Ward Members	10 (66.67)	5 (33.33)	0 (0.00)	15 (100.00)
	Total	67 (74.44)	11 (12.22)	12 (13.33)	90 (100.00)

Source:- Field Survey

Table 9 indicates the reasons for non-participate in Panchayat Samiti Meetings, it is notice that 75.per cent local women were not participated in Panchayat Samiti meetings due to lack of coordination, 5 per cent have reported that they have not given importance to Panchayat Samiti meetings and 20 per cent have reported that they have no time to attend Panchayat Samiti meetings. Among local representatives, reasons for non-participate in Panchayat Samiti meetings reveals that 75 per cent were not participated in Panchayat Samiti meeting due to lack of coordination, 10 per cent have reported that they have not given importance to Panchayat Samiti meetings and 15 per cent have reported that they have no time to attend Panchayat Samiti meetings.

Among Sarpanch, reasons for non-participate in Panchayat Samiti meetings reveals that 80 per cent were not participated in Panchayat Samiti meeting due to lack of coordination, 10 per cent have reported that they have not given importance to Panchayat Samiti Among senior citizens, reasons for non-participate in Panchayat Samiti meeting reveals that 75 per cent local people were not participated in Panchayat Samiti meeting due to lack of coordination, 25 per cent have reported that they have no time to attend Panchayat Samiti meetings.

Among ward members, reasons for non-participate in Panchayat Samiti meeting reveals that 66.67 per cent local people were not participated in Panchayat Samiti meetings due to lack of coordination, 33.33 per cent have reported that they have not given importance to Panchayat samiti meetings.

Finding

Participation in Panchayat Samiti Meeting reveals that 20 per cent local people were participated in Panchayat Samiti meeting, 16 per cent have reported that other member were responded their words, 16 per cent have reported that discussion were made smoothly, 12 per cent have reported that their suggestion in meetings were accepted and 36 per cent were no response. Among local representatives, perception on participation of PRI in Panchayat Samiti Meeting reveals that 25 per cent local people were participated in Panchayat Samiti meeting, 10 per cent have reported that other member were responded their words, 20 per cent have reported that discussion were made smoothly, 15 per cent have reported that their suggestion in meetings were accepted and 30 per cent were no response.

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Conclusion suggestion

After in analyze and explanation with discussion on the objectives of the study, there are few suggestions has to be made. Political participation of tribal women in Panchayat Raj Institution can be strengthening if taken consideration following suggestions.

1. The women should be made aware about their rights and responsibilities under the reservation of political position at the grass root level through the panchayat raj system.
2. The women should be enhancing their education level by which they can be aware about the government programmes and schemes.
3. Training should be based at bringing about hidden qualities, generating self-confidence, self-pride improvement of communication skill and effective convincing power for public interaction, forming opinion and articulating the same rising issue.

Political participation of tribal women is inevitable to ensure holistic development in their vicinity, like social, political, economic, and infrastructure creation etc. In this study area, it was observed in relation to tribal population that they face various problems everyday such as socio-political-economic etc. Particularly due to lack of education and sustainable income, the people are facing various problems in their personal development. The tribal's are still suffering with various diseases like anthrax and malaria, hunger, death, Witch hunting etc. Many tribal still practices the traditional system of medicine and other remedial for their suffering. Few of the tribal's are aware about the government schemes and they are hardly passing the information to the needy. Social injustice, economic exploitation and political deprivation seen among the tribal's. The deficiency in political participation is average because of the reservation policy adopted under the 73rd Amendment Act and enactment of the Panchayati Raj System. The grass-root democratic system gradually picking its motion towards better participation of tribals due to largely number of tribal women are taking interest in the local political system.

Reference

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